

9 28 2/6 TWO
SERMONS 2.

THE ANGELL
GUARDIAN.

THE LIGHT
ENLIGHTENING.

PREACHED

BY IOHN BAYLY ONE OF
HIS MAIESTIES CHAP.

LAINES, GUARDIAN

of Christs Hospitall in

Ruthyn, and sometimes

Fellow of Exeter

Coll. Oxon.

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SERMONS

THE ANGEL

THE LIGHT

THE CHILD

1480.79



TO
THE RIGHT
REVEREND FATHER
IN GOD, LEWES
Lord Bishop
of Bangor.



*He Angell of God
which hath hither-
to protected your
Lordship from ma-
ny most knowne
and imminent dan-
gers, tarry round
about you and still deliver you. I am the
A 2 eldest*

eldest sonne of your body, this is the eldest birth of my minde. By you I have beene consecrated vnto Gods service, and doe consecrate this mine againe by you vnto his glory and the Churches good.

From my Chamber in
Exon Coll. Novemb. 6.
Anno Dom. 1630.

Your Sonne in all obedience
to bee commanded.

JOHN BAYLY.





P S A L. 34. 7.

*The Angell of the Lord encampeth round about
them that feare him and delivereth them.*



Of all Gods Creatures man
is the most excellent and
noble. With things *Inani-*
mate, we haue a *being*, and a-
boue them *Sence*, and aboue
them *Reason*.

Mans nature by the hy-
postaticall vnion with the
second person in the sacred
Trinitie is highly exalted aboue all principalityes
and powers.

In heauen we shall be *as* the *Angells*. Here
we doe, and there we shall serue God with them, but
in via God hath ordayned them to serue vs. *They are*
all ministering spirits ordayned for their sakes who are
the elect of God.

Matt. 22. 30.

Heb. 1. 14.

It is not improbable, that pride was the *Angells*.

finne. And their sinne was to refuse this service, not to adore the man *Christ Iesus*, when that decree of the *Incarnation* was divulged, *And let all the Angells of God adore him.*

In regard of this same communion an *αγαλλισσις* the Apostle calls it *Ephes. 1.* (*but Arithmetice* we are to vnderstand it so, it is not *rhetoricè*;) ἀπὸ τῆς καλλίας, *coadunationem vox denotat, Angelorum & hominum veluti in unam summam;* as *Cameron* obserues. In regard of this communion, we haue with the *Angells* here, and shall haue with them in the life to come here after, our Church doth yearely celebrate one day, *this day* that we may instruct, and the people may be instructed concerning them.

That we may then doe *opus diei in die suo*, the worke of the day vpon the day appointed for the worke; the text we are to intreate of, you shall finde *psal: 34.7.*

The Angell of the Lord encampeth &c.

Wherein we doe obserue, 1. *That there is an Angell that doth protect vs*, and that by an *encamping* round about vs, not all in generall, but vs, that feare God, so the text is limited, They doe *encampe* themselves about those that feare God and that secondly for their deliuerance, and that is the end they ayme at in it.

The Angell of the Lord encampeth &c.

Semper sunt spiritus, non Angeli, sed quando missi מַלְאָכִים in Hebr: and ἄγγελοι in Gr: doth signifie a messenger, and in this sence our Saviour Iesus Christ although the Lord of Angells is called the *Angell of the Couenant* in *Malachi* for he was *Shilo missus a patre* sent

sent with authority as well to meritt as to *preach* reconciliation vnto men with God in him.

And likewise the Ministers of the word and Sacraments in scripture are called *Angells* Math: 11.10. Rev. 1.20. for they are *missi a filio, Ite in vniuersum mandum, to them* (saith the Apostle) is committed the *Ministrie of reconciliation* merited by him.

And againe *know yee not* (as saith the Apostle 1. Cor. 6.3.) *that we shall Iudge the Angells*, where by the *Angells* we vnderstand the *Diuills*, for they are *missi a Deo* sent of God to execute his judgment against the wicked, and for the probation or tryall also of the elect as in the storie of Iob.

Now to distinguish those *Angells* of whom my text intreates from *Men-Angells* or ministers as wee doe call them. They are said to be *spirits* Heb: 1.7. *he maketh his Angells spirits*. And againe to distinguish them from Christ the Lord of *Angells* they are therefore said to be *made, or Created spirits*: And to distinguish them from the *Angells of darkenesse* they are said to be his *Angells, Angells of light, Angells of God* (in scrip:) *by way of excellencie*. The *Angell of the Lord* it is my text doth speake of, for soe the scripture doth vsually tearme all whatsoeuer is excellent to be of God, because that all excellencie is from God.

1 Now in the generall of protecting Angells, we must needs speake first *of the diuerse orders or degrees of Angells*, that in the second place wee may know *of what order or degree those Angells are vnto whom this office of our protection is assigned*. And then thirdly we shall enquire whether every one man hath his owne *speciall*

ciall Angell as a Custos or a Guardian Angell to protect him. And fourthly why it so pleased God to use the Ministrie of Angells when of himselfe he is Almighty; and therefore able, and as willing as able to deliver them that feare him from danger; for he is most mercifull againe vnto all those that put their trust in him. For the first you know how the schoolemen, led on by *Dionysius Areopagita* who by *Valla*, *Erasmus*, and all the learned world, is and was long since branded for a counterfeite, haue sorted the whole heavenly society of Angells into three Hierachies every Hierachie conteyning three orders and every order indefinite although not infinite numbers of Individuall spirits.

The first Hierarchie is of *Seraph: Cherub: & Thrones*. The second of *Dominations, principallities, and powers*, the third of *vertues, Arch-Angells, Angells*. So that the 3 Hierarchies containe nine orders or species or degrees of Angells. And that it is so they proue it thus.

Distinct and diuerse names cannot but argue diuerse and distinct orders, according to the number of names which in scripture are given vnto the *Angells*; but there are nine names only in scripture giuen vnto the *Angells*, therefore there can be no lesse, nor may there be more then those nine orders of *Angells* only, which you haue heard before recited.

Wee will let the proposition passe, but it is giuen, it is not granted, for all that, and it shall be giuen, because as *Hieron*: speakes, *Sine causa est diuersitas nominum ubi non est diuersitas meritorum*. It may seeme strange that wee should reade of *Arch-Angells*, if there bee no inferiour

Hieron.
l. 2. aduers.
Iou. c. 15.

inferiour order or degree or sort of *Angells* vnder them.

But the assumption failes vtterly to inferre the exact number of nine only. For the *Angells* are moreover honored in scripture with the name of Elohim, and the *sonnes of God* in regard of the neere Cōmunion they haue with him. They are also called *spirits* as readie for to serue him. *A flaming fire* ardent to loue him, and in regard of vs moreouer they are called watch-men, continually (as my text speakes) *encamping* themselves about vs.

Iob. 38. 7.
Heb. 1. 7.
Deut. 4. 10.

To this it's replied, that these we haue now lastly spoken of are names in generall giuen vnto all the *Angells*. True, But is not the name of *Angell* it selfe a generall name? and why then should they make a distinct order of *Angells* from the rest?

We doe not deny but that there are diuerse *orders* and *degrees* of *Angells*, God is the God of *order* not author of *Confusion*, he doth not approve of *ataxie*. There is order among all the creatures of God, even in *hell* it selfe there is some *unruly order*, there is a Prince of darkenesse.

One starre differreth from another in glory. 1. Cor. 15. 40. and there are diuerse mansions prepared for the, Elect in heauen, and yet the elect shall be *ioyous* as the *Angells* be there. It is not therefore vnlike but that as the *starres*, and as the *Saints*, the *Angells* may differ in *mensura gloria*, among themselves in degrees of glory, *non gaudij* though not of ioyes.

Math. 23. 3.

But to define (as you heard the schoolemen doe) in particular wherein this same diuersitye cōsisteth as if they

B

had

had come downe from heauen to tell men vpon earth what order was kept there; we say things secret belong vnto the Lord our God, but things revealed, only vnto vs. Or with Saint *Hierome dicant qui possunt*, lett them say it that can proue it I confesse I doe not know it. *Boni Theologi est semper aliquid ignorare*. This is *ignorantia originaliter invincibilis* and therefore not *Culpabilis*. Why is it *Esay. 6. 2.* that the Angells are there described thus, with one paire of wings they cover their faces, and with an other paire their feete? doubtlesse to teach vs, that we *in via* are no way able to pry into the nature of the Angells, no nor the Angells *in patria* into the essence and nature of God, who as he is infinite may not be comprehended by them; they are finite. Difference there is of glory among the Angells, but what that difference is we know not, the schoolemen will tell you if they lye not; and further, of what order and degree those Angells are, which (as my text speakes) doe encampe themselves about vs. Which is the 2^d pointe we proposed to intreate of.

To this end they doe distinguish those. 9. orders of Angells wee speake of into 2. generall sorts. Some they make of the *privie Chamber*, as it were, and some they place in the *Lobbye* some they tell vs are *assistent*, and some are *ministring spirits*. *Assistent spirits* are such as doe continually reside about and attend vpon the throne of God. *Ministring spirits* are such as are sent out or imployed on errands in the inferior world.

Now the 4. first orders of *seraph: Cher: thrones* and *dominations* they state to be *assistent*. The 5. later to be

be *Ministring spirits*. And yet I take it to be no contradiction to say, That the same Angell, at the same time though not in the same respect, is both *ministring* and *assistant* too: *faciem patris semper vident* for their *assistancye* & *tamen ad nos veniunt* for their *ministrye*. But Saint Paule makes this a meere tale Heb. 1.14. Where he tells vs of the Angells, that they are all ministring spiritts. *Omnes sunt administratorii spiritus*, & *ordina sic literam* sayes Hugo Cardinalis vpon that text,) reade it thus. They are all *etiam de superiori ordine* of the highest degree *ministring* spirits sent out and that *missione exteriori* a Cherub: it was that was sett to keepe the way vnto the tree of life, and a *seraphim* it was who with a cole in his hand did some times touch the Prophets lippes. *Esay. 6.6.*

Greg. l. 2.
Mor: c. 3.

Heb. 1. 14.

Gen. 3. 24.

Intelligere autem proprie debemus ea scriptura loca qua sine incommodo sic possunt intelligi, (it is S. August. rule,) wee must vnderstand what the scripture speakes according to the letter of the text, if we find no plaine in convenience of contradiction vnto other places in it.

You haue heard then that there is no order of Angells (Supposing that there be orders of Angells) exempted from *encamping* as my text speakes, *about them that feare God.*

The third thing that wee are to intreate of is whether there be one *Angell Guardian* only or more assigned to attend vs, *pro singulis generum* you must take it.

The Platonists did teach (as I haue read in Proclus) that every man had three special Angells in this kind to attend vpon him.

The 1. was *sacer daemon* and he had charge over the reasonable soule, to inspire good thoughts and wholesome counsell, and to encline the will of them over whom their charge was, to performe that which they did suggest for good.

The 2^d was *Genius*. And he had charge over the outward life to promote and further them vnto whom he was assigned towards the attaynement of that fortune indefinitely good or bad vnto which as they spake, the borne was destinate. He therefore that had a good *Genius* was proverbially sayd to be *bene natus*; *Alba Galina filius*, happy and fortunate in all his actions.

The 3^d was *spiritus Professionis* and his office it was to helpe and further men in their speciall callings and trades of life. Hence it was that if the profession which men betooke themselves vnto, was also agreeing to the *Genius* of their nativity or birth, such men (they taught) must needs be excellent and singular in what they did apply themselves vnto, as having both their *Genius* inclining, and their *spiritus Professionis* to helpe them in it, *vis unita fortior*. But if any man should attempt a thing; *Invita Minerva*, contrarie vnto his *Genius*, doe his *spiritus Professionis* the best it can, he shall never evade rare or excellent therein.

This I haue related, not that I doe approve it, but that you may see, how that the heathen did know ingenerall, although they erred in the particular Concerning this doctrine of *Angellitall protection* we are now to intreate of. *Est Chorus Indigetum mortalibus additus agris*, that we are protected by the Angells that is true, But

but whether by one or more that is questioned by more then one.

For sometimes in scripture wee reade of *many* Angells appointed vnto *one* man, sometimes of *one* Angell vnto *many* men, & sometimes of *one* Angell vnto *oneman* too.

Gen. 32.1. We reade that Iacob sawe a whole hoste of Angells round about him. And *2. Kings. 6. 17.* *Elishaes* servant sawe the mountaynes full of horses and fier; full of Angells, about the Prophet.

Againe. We read that an Angell, in the *singular* was sent to deliuer all Israell (and they were *plurall*) out of Egypt. And at the seige of Ierusalem by Senacherib, God sent an Angell that slew 185000. of the *Assirians* their enemyes in one night.

And againe it is not improbable that vnto every one man their is some one particular Angell (*pro certo asserrere non Ausum, so Calvin, sententiam magis probabilem dicit Zanchius Aquinas noster reformatus*) it is not I say improbable but that vnto every particular man is assigned some particular Angell as his *Guardian* and protector.

Our saviour intimates thus much *Math. 18. 10:* their Angells *Distinctiue*, so the fathers do expound it, behold the face of my father which is in heaven. And when *S. Peter* (whom the disciples thought to haue bin fast enough in Herods prison) came vnto the dore where they were assembled *Act. 12. 15.* they sayd that it was not Peter, but his Angell, and they *spake* doubtlesse according to the opinion then commonly receaved in the Church, The Evangelist relates it as ap-

proving of it. S. Peter did not after wards reprove them for it. The Iewes are of the opiniō vnto this day; & so are all the auncient fathers of the Christian Church, nor may we but give great reverence vnto their opinions in such things as doe not opugne the rule of sayth, as this doth not.

When as therefore wee cannot denye but that there are many, and must needs graunt that there is one Angell at the least, assigned to attend, to defend, to protect those that feare God.

The moderne learned doe subscribe vnto *Zanchius* his conclusion. That ther is one Angell ordinarily assigned vnto every one man as a Tutor or protector of him in all his waies, *via pueritie, adolescentie, etatis virilis, mortis, ab ovo ad malum* even from his birth vnto his death. but for our greater confort, as it fared sometime with *Iacob* and *Elisha* when many enemies doe bandie themselues against vs, we must beleue (if wee feare him as they did) God will send whole legions and Hostes of Angells to assist vs. But because God is most metcifull and therefore willing, and Almighty and therfore able of himselfe without any such intermediat encamping of Angells to preferue them that feare him: Nor are wee to multiply entities without necessity: This doctrine may peradventure seeme to be superfluous; we proposed therefore to answer this obiection in the last place, which wee doe endeauor. thus.

Agents subordinate, we say, may well concur in the working of one and the same effect. 'Tis God wee graunt

graunt that doth protect vs *ratione guber nationis*, but by his Angells he doth protect vs *ratione executionis*, as the Fathers speake.

For looke into my text and it tells you not simplic of any Angell, but of the Angells of the Lord, with an addition, for the Angells performe not this office vnto vs, but as they are sent and enabled for this cause from God. They encampe not of themselves but where their emperour commandeth them.

Agens per mediū est minus efficax in agendo, you may tell me that an agent working by some intermediate meanes and not immediatly or by it selfe is lesse powerfull for the effect. *Si utatur medio propter necessitatem.* 'Tis true (we say) if he doe vse that meanes as of necessity; But the omnipotency of God needeth not therein the ministrie of Angells. God by his power can of himselfe protect his seruants without the meanes of any of his Creatures, he can arme the meanest of them with sufficient strenght to free them from the greatest dangers

1 But to expresse his singular loue, his fauour, and care over them that feare him, Angells must not be exempted from this imployment.

2 It is a glory and honour vnto them that they should be imployed in their Creators service.

3 It makes moreouer for the order and beautie of the world that things superior lesse subiect to mutation and to change should gouerne and rule the inferior world more pliable to alterations. I will heare the heauens saith God *Hos: 2.22.* and the heauens shall heare the earth

Astra

Astra regunt homines & regit astra Deus.

The starres rule men and God rules them.

Luke. 12. 7.
Luk. 21. 18.

And againe for our comfort when peradventure (as Iacob trauailing to Haran) we are desolate and harbourlesse, forsaken and left of all, yet open we but then the eie of faith, and wee shall see as he did, the Angells of God ascending, and descending, as ready to goe, and to returne with vs, and God himselfe standing about the ladder, by whose guidance the course of all our life is ordered to a *haire*; for they are numbered, and not one of them can fall without his priuie and knowledge.

This of the Angell protecting. The 2. particuler in the first generall, concernes, the manner how the Angells doe protect vs, and that is by *encamping themselves*, and that *round about vs*, as my text speakes.

1 Pet. 5. 8.

This their *castrametation*, their encamping, or pitching of their tents about vs, must needs implie, that there are enemies alwaies ready to assault vs and that the holy Angells are alwaies ready to defend vs, and that our life is but *militia* a warefare vpon earth.

The Devill as a roaring lion goes about night and daie seeking whom he may devour. And the Angell of the Lord (saith my text) *encampeth, round about them that feare him*, the devill cannot harme them, for the Angells doe excell in strength. *Psa. 103.*

Seven Devills may assault thee, as well as Mary Magdalen, yet feare them not, feare God, and his Angell shall giue thee deliuerance from them. *Magna satanae potentia est, sed sub Dei omnipotentia est.* For behold they

they are bound and they are bound, in chaines, so that they may not doe all that they can doe, neither can they doe, all that they would doe, *facit quod potest Diabolus Deo permittente, quod potest non facit deo prohibente.* Iob. 26.

But shall wee stand still, and bee spectators only, whilst the Angells doe thus bestirre themselves about vs? He who made vs by his owne power, and hath redeemed vs by his owne most precious blood, and iustified vs by his owne free grace; he will not saue vs, without our owne good workes, *Deus vult hoc esse propter hoc, sed non propter hoc vult hoc esse.* Gen. 1. 26.
Gal. 3. 2.
2. Cor. 5. 20.
1. Cor. 1. 30.

We must arme our selues, *put on the whole armor of God*, as it is described *Ephes. 6.* and being armed, wee must not flie, but stand to it, stand stedfast in the faith we must, and we must not stand idle, noe, we must resist the Diuill *Iames. 4. 7.* and then shall the Angell of the Lord assist vs, and God himselfe (the fight being ended) crowne vs, *vincenti dabitur Corona.*

This of the manner how they protect vs. The 3. thing we proposed to intreate of, is who they are that are protected by the Angells, Those are they that *feare God* as my text speakes.

There is a filiall, and a ser vile feare, the one is the guilt of the spirit, arising from the loue of God, the other is of our owne corrupted nature, arising from the guilt of sinne. The one respecteth or looketh vpon God, as a Father, the other as a judge, a good man feareth to offend God, and a bad man when he hath offended feareth to be punished of God. The Angell

of the Lord encamping round about them that feare him, bidds vs not feare him with any seruil feare, for they encampe themselves about vs for our deliverance from evils. But that same filiall feare, must needs remaine in all them about whom the Angells may encampe themselves. *The Angell of the Lord* therefore (saith my text) encampeth round about them that feare him.

Here, the schooles dispute 1. whether those that doe not feare God, haue not their Angells to protect them, & againe whether those that doe feare God, are alwaies attended by their Angells.

To the 1. they answered, that the wicked, those that are most wicked, and they doe instance even in Anti-Christ himselfe, haue not withstanding their Angell Guardians with them.

1. To with-hould their malice, that they become not so extreemely wicked, and evill, as otherwise they would be. 2. in curbing or bridling in, the power of the Divill, that he doth not instantly as they for their wickednesse deserue, and he for his malice doth desire destroy them. But were it so, yet we shall find, that even this protection of the wicked by the Angells doth most strongly reflect vpon the Godly.

For doubtlesse, it cannot be supposed, that the malice of the wicked is restrayned, that they should not be wicked, but that they by their wickednesse should not too much annoye the elect of God. Did the Angell doe you thinke, keepe Balaam that he should not curse Israel, be cause he should not curse? no it was because he should

should not curse Israel only. Nor is it againe for their owne sake, that the Divill hath not at all times power to confound the wicked. No, but because it pleaseth God to continue them, as he did the Cananites in Israel, to exercise the patience of his Elect, and for the greater glory which shall be given vnto them that overcome.

Apoc. 2. 10.

The 2. doubt respects those that doe feare God themselues, for whereas *Amas*, the best of man falleth not once, but seauen times, not in a yeere, but in a day, so that the feare of God is not alwaies before their eies, *quoad actum*, who yet *quoad habitum* wee cannot say but that they doe feare God. The question is, whether at such times, the Angells doe still continue, or else, forgoe their charge.

1 They doe never leaue to preserue our life from the malice of the Divill, and from those many casuall dangers, wee are daiely subiect to, and every man aliue, hath had often experience of.

But sometimes, it pleaseth God to withdraw them from vs: so that we fall then, either *in malum Culpa* by sinne, or *in malum poena* for sinne; then they doe leaue vs, but they doe not then forsake vs.

They stand aloofe of, when we fall, but presently they come in againe to take vs vp. When we sinne, they are at hand, to moue vs to repentance; for though they hate our sinnes, yet they doe loue our soules; Nor can the diuills malice be so intense to harme vs, as is their loue to helpe vs. Night and day he travaileth, to effect his ends and the holye Angells, doe continually en-

campe themselves about vs, to defend vs from them. *The Angell of the Lord encampeth*, as noting a perpetuall being of them in the presēt, for our deliverāce from them. And that is the last thing we proposed to intreat of.

This deliverance, which Gods holy Angells doe afford vnto vs, respecteth either the *body*, or the *soule*. For the *body*, we read that they doe fight for vs, and drive our enemyes backe from vs *Apoc. 12. 7. Dan. 10. 19.*

Sometimes againe, by way of *rescue*, they take vs from them, when we are overtaken with them; so did they deliver *Lot* out of *Sodome*, and *Peter* out of *Prison*.

Sometimes, as *Daniel* in the Lions denne, and the three Children in the fierie fornace, they doe *preserve* vs from evill, although wee live even in the midst of evils. The one was preserved from the power of the Lions, though in the Lions denne. The other from the power of the fire, though in a fierie furnace. And sometimes as they dealt with *Theodorus* in *Socrates*, (of whom you may reade also in *Theodoret*,) and *S. Paule* in the perill of shipwracke, and *Iacob* in his going and returning from *Mesopotamia*, they are with vs in trouble to comfort and to assist vs. *Theodorus* though he sweat for it If that same sweat be wiped of with an Angells handkercheif, will seeme rather a pleasure then a paine vnto him. So for the body. As for the soule they doe persuade the will *mediante illuminatione*, by illumining the minde, and that *mediante phantasia* by suggesting good thoughts, and wholsome counsell, *suggerunt bonum non ingerunt, hortantur ad bonum non creant* so they instructed *Dan. 8. 15.* the Apostles *Acts. Daniel. 1. 10. S^t John Apoc. 19. 10.*

And

And sometimes againe though not immediatlye
and by themselues, yet by the ministrie of men they
deale thus kindly with vs for our soules health. Soc. l. 20. c. 19.
Theod. l. 3. 19.

It was an Angell that did send *Philip* to instruct
Candaces Eunuch Acts. 8. It was an Angell that advised
Cornelius to send for *Peter* to preach vnto him *Acts.*
10. It was their Angell, (so the text tells vs) that called
forth *Paul* to preach the gospell in *Macedonia Acts. 16.*

So is God good vnto vs thus to ordaine such noble
and excellent creatures to attend vppon vs, creatures
spirituall to attend on mortall, innocent on sinfull, the
most glorious and excellent creatures vpon men made
of no better mold then dust.

They doe attende vpon vs, and they doe see all our
most secrete actions: *tu autem audes illo Angelo custo-*
de presente, quod me presente non auderes?

As they reioyce at our weldoings, so are they ag-
grieved at our sinnes, *tanquam Apes fumo*, as bees by
smoake, so are they driven from vs by them.

When we will not attende their holy counsell, but
cōtradiēt & thwart their good advisēmēts, then when
they cannot further vs in good: Their whole endea-
vour (as before I sayd) is that we become not so extreā-
ly wicked as of our selues without them we should be.

Lord what is man, *A D A M* made of earth that thou
art thus mindfull of him or *E N O S H* the miserable
sonne of man that thou so regardest him.

To God be Glorye. &c.

FINIS.